



THOMAS BETON.



THOMAS BETON.

W. Herbert.
1790.

A conforsta=

ble Epistle / too Goddes saye,
full people in Englande / wherein is decla
red the cause of takyng awaye the true
Christen religion from them / & howe
it maye be recouered and obtayn
ed agayne / newly made
by Thomas Becon.

6) 12b (5)

Abacuk. 2.

Thoughe the Lorde tarye / yet
wayte thou for hym / for he will bus
doubtedly come / yea and that
oute of hande. (2)

Imprynted at Strasburgh in Elfas, at the signe
of the goldē Bibel, in the moneth of Au
gust, in the yeare of the LORD

M. D. LXXX.

Cranmer, supplid Cantuury wth store of a c.
learned Preachers, Turner, the two R^{es}leys, B
Bresley, & John Joseph. Hryps' disc^o of l^o p. 1



The Epistle.

The fyrst Chapter.



The faythfull Chri-
stians / wheresoeuer they be
dispersed thoroowoute the re-
alme of Englande / Thomas
Becon wisheth grace, mercy
and peace from God the father / with per-
fect knowlege of hys dearly beloued sonne
Jesu Christ our Lorde / and alone sayour
thorow the halowinge of the holy Ghoste /
vnto the true and vnfayned obedience off
Gods moste blessed will / with an earnest
fayth in the merciful promises of God / and
assured hope of obtayninge thesame / vnto
euerlastinge lyfe. **A M E R.**

It greatly reioyceth me (moste deare
brethren) to heare of thys youre con-
stancye and stedfastnes in beleuing &
confessing the glorious Gospell of our sa-
uiour Jesus Christe (whiche as the apostle **Rom. 1.**
sayth, is the power of God to saue so many
as beleue) namely in these perillous and
troublesome dayes / wherein we se so many
sturte backe and runne awaye from the cō-
fession of Gods trueth (whiche whan the
A g. weather

weather was calme / they seemed constantly
to professe) and folowe the fonde fantasyes
of menne / that speake not Gods worde, but
theyr owne drowy dreames and idle imagi
nacions brought into the church of Christ
by suttile sathan and hys marked marchan
te / vnto the great disturbaunce of the Chri
sten common wealth / so that / if it were pos
sible / the very electe and chosen people off

Mat. 24. God / thow theyr iugling might be sedu
ced and led from the waye of truthe. As ye
haue godly begonne, so manfully go forth
vnto the ende, that ye maye receaue a full
ioye and a perfect reward of the Lord your
God in that daye / whan he gloriously shal
apeare and rendre to euery one accoꝝdinge
to hys dedes / that is to saye / prayse / honoz /
and immortallite to them / which continew
in good doyng and seke eternall lyfe. But
vnto them that are rebellious and disobey
the trueth and folowe iniquitie / shal come
indignaciō / and wrath / tribulacion and an
guishe. But be it knowen vnto you deare

Roma. 2. brethzen / that this thing that hath happen
ed vnto vs in thys realme of Englande /
I meane the takynge awaye of Gods true
religion / and the thrusting in of pa. i. tye in
the steade therof / vnto the greate & vnsp
eakeable sorowe of all true Christen hartes /
ought not to seme vnto you newe straunge
and

and vnloked for but rather suche a thyng
 as hath hitherto many tymes bene decla-
 red vnto you by the preachers, and ye your
 selfs godly cōsidering the corrupt maners
 and vnlucke chaunces of this realme, did
 ryghte well thesame aforesce and greatly
 lament. For diuers signes had we longe be-
 fore, besydes the godly admonitions of the
 faythfull preachers, whiche playnly decla-
 red vnto vs an vtter subuersyon of the
 true Christen religiō to be at hande, except
 it were preuented by hasty and hartye re-
 pentance. What shall I speake of that
 godly and mighty prince Edward, duke of
 Somerset, whiche in the tyme of his pro-
 tectorship dyd so banysh the Idolatrye out of
 this our realme, and bring in agayn Gods
 true religiō, that it was wōder so weyghy
 a matter to be brought to passe in so shorte
 a tyme. Was not the vngentle handling of
 hym, and the vnrightheous thrustinge hym
 out of office, and after ward the cruel mur-
 thering of hym, a man, yea, a myrrour off
 true innocencye and Christen pacience, an
 euident token of Gods anger agaynst vs?
 The sudden takynge aware of those moste
 goodly & vertuous yonge Impes, the duke
 of Suffolke and his brother, by the swea-
 ting sykenesse, was it not also a manifest
 token of Gods heauy displeasure towarde

The duke
 of Somerset

The duke
 of Suffolke
 and his bro-
 ther.

weather was calme / they seemed constantly
to professe) and folowe the fonde fantasies
of menne / that speake not Gods worde, but
they? owne drowisy dreames and idle imagi
nations brought into the church of Christ
by suttile sathan and hys marked marchan
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ced and led from the waye of truthe. As ye
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to hys dedes / that is to saye / prayse / honoz /
and immortallite to them / which continew
in good doyng and seke eternall lyfe . But
vnto them that are rebellious and disobey
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indignacio / and wraath / tribulacion and an
guishe. But be it knowen vnto you deare

Roma. 2.

brethren / that this thing that hath happen
ed vnto vs in thys realme of Englande /
I meane the takynge awaye of Gods true
religion / and the thrusting in of pa / styre in
the steade therof / vnto the greate & unspea
kable sorowe of all true Christen hartes /
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 foze, beſydes the godly admonicions of the
 faythfull preachers, whiche playnly decla-
 red vnto vs an vtter ſubuerſyon of the
 true Chriſten religiō to be at hande, except
 it were preuented by haſtye and hartye re-
 pentance. What ſhall I ſpeake of that
 godly and mighty prince Edward, duke of
 Somerſet, whiche in the tyme of his Pro-
 tectorſhip dyd ſo banyſhe Idolatrye out of
 this our realme, and bring in agayn Gods
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 The ſudden takynge aſware of thoſe moſte
 goodly & vertuous yonge Impes, the duke
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 ting ſykenneſſe, was it not alſo a maniſeſt
 token of Gods heauy diſpleaſure towarde

The duke
 of Somerſet

The duke
 of Suffolke
 and his bro-
 ther.

M. Paulus
Fagius.
D. Martine
Bucer.

Rynge Eds
vvarde the
sixt.

Grosse gos-
pellers.

vs: The death of those two most worthy &
godly learned men / I speake of M. Pau-
lus fagius, & of D. Martine Bucer, was
it not a sure Prognostication, some greate
mishappe, concerning Chzisten religion to
be at hāder? But as I may passe ouer many
other, & at the lasse come vnto that, whiche
is moste lamentable, and can neuer be re-
membred of any true English harte, with-
out large teares, I meane the death of oure
most godly Prince and Chzisten kyng Ed-
warde the. VI. that true Josias, that ear-
nest destroyer of false religion, that feruent
setter vp of Gods true honoꝝ, that mooste
bounteous Patrone of the godly learned,
that mooste worthy mayntayner of good let-
ters and vertue, and that perfecte & liuelye
myrrour of true nobilitie and syncere god-
lines: was not the takyng away of hi (alace
foꝝ soꝝow) a sure signe and an euident toke
that some great euel hāged ouer this realm
of England: Who considering these thyn-
ges (as I may speake nothing of the wicked-
nes of those mē, which made the worde of
God a cloke of their naughtines, of their
insatiable couetousnes, of their intollera-
ble pryde, of their voluptuous & wanton ly-
uing, &c.) perceaued not a shepwoꝝcke of the
Chzisten religion too be at hande, as it is
(alace foꝝ pytie) come to passe at thys daye:
All good

All good men feared the decaye of Goddes true honour in thys realme / that we feared / that hath chaunced / howe coulde it otherwise come to passe? Gods blessing was offered vnto vs. but we thozow our wicked and vnthankfull lyfe refused it. Shal not therfore blessing be taken away / & cursinge come in the place therof? as it is wrytten / he wolde not haue the blessing / it shal therfore be farre from hym.

Psal. 109.

¶ The.iiij. Chapter.

If the kingdom of God be proffered vnto vs / and we set not by it / are we not worthy to loose it? What realme synce the Apostles tyme was euer so abundantly replenished with the knowledge of Christs Gospel yea / & that in so few years / as this realme of England was? But alace howe was it regarded? Who repēted? who knowledged hys synne from the very hart? Who called on the name of God in spirite and truthe? Who framed hys lyfe / accor dyng to hys knowledge? It is therefore come too passe / as our Sauour Christ longe before threatened / the kyngdō of God shalbe taken frō you & shalbe geuē to a natiō / that bringeth forth the frutes thereof. God planted this realme of Englād / a pleasaunt & goodly vineyarde / dressing and trymning it after the beste manner / lokynge contynuallye

Englande
blessed.
Iomerime

Math. 21.

Esa. 5.

to haue some worthy frut therof, but whē
 in the stead of naturall grapes / it broughte
 forth the wyldē beryes, but holse and vn-
 naturall / was it not worthy to be layde
 wayse / to be troden vnder foote / and to be
 deuoured of wyldē beastes? Were not the
 people of the olde worlde worthy too be
 ouerwhelmed with waters, which beyng
 of righteous Nohe so ofte afore admonis-
 shed, wolde not repent, and make prouisiō
 for the auoyding of that plague? Were not
 the filthy sodomites worthy to be consu-
 med with fyre and hymestone from heauē/
 which being afore tolde of their destructiō
 wolde not cease thoroowe their abhominā-
 ble liuyngē to prouoke the heauy wrathē &
 farse vengeance of God agaynstē them?
 Were not the Israelites worthy to be pla-
 gued euen vnto the death / whan they despi-
 syng / lothyng & abhorring Manna, which
 came doune from heauen, lusted after the
 vyle fleish of the earth? Were not the Jemes
 worthy to be ledde away miserable capti-
 ues & wretched prysoners, to serue straūge
 princes in farre nye countreys, which wold
 not serue their Lord God in theyr owne cou-
 ntrye, a lande that floweth with mylke and
 hony? Was it not conuenient, that the peo-
 ple of Iuda shoulde be oppressed / yea / de-
 stroyed bothe they and their cyties of theyr
 enemyes

Gen. 7.
 2. Pet. 2.

Gen. 19.
 2. Pet. 4.

Exod. 17

4. Re. 25

Matt. 21.

Marc. 12.

Luc. 20.

enemyes the Romaynes / which refused Je-
 sus Christ / their true liege and soueraygne
 Lorde to reygne ouer them / & most cruelly
 put hym to death: Were they not worthy
 to be seduced by a sorte of fals rabines / as
 they are at thys daye / whiche wolde neuer
 geue care too the true Prophetes of God /
 but miserably kylled them: Was it not also
 mete, that they lyke vagabundes shoulde
 wander thorowoute the worlde withoute
 priesthode / kynge dome or common weale /
 that wolde neuer truly serue hym / whiche
 before all other nations dyd chuse them too
 be hys peculiare people / geuig them a labe
 that flowed wyth the abundance of all thin-
 ges: Are they not worthy to walke in dar-
 kenes / which willingly despise the light: to
 taste soure thinges / whiche abhorre the
 swete: to wander out of the waye / whiche
 refuse the playne pather: Euen so is it come
 to passe / lyke wise with vs at this day. We
 abhorred the light of Goddes worde: ther-
 fore are we now iustly ouerwhelmed with
 the darkenes of mens tryffeling tradicions
 and benelike decrees. We lightly esteemed
 the godly prayers and chaunces geuinges in
 oure Englysh tounge / whereby we myghte
 haue bene greatly edified / therefore are we
 now fedde with Latta seruice / whiche we
 know not / whether it be blessing or cursing.

Mar. 25.

Acto. 7.

Plagues for
 leuving the
 contempr
 of Goddes
 worde.

Latin seru-
 ice

A b.

Cartepn

Letteyn are we, that it is altogether with
1. Cor. 14 out edifyng, & cleane contrary to the commaunde-
ment of God, & the doctrine of the holy Apo-
file, which wolde nothig to be spokē in the
cōgregaciō but in such a tōge, as al the peo-
ple vnderstād that al may be edified. The set
nought by the ministraciō of the holy & bles-
sed cōmuniō therfore this plage is wo: the-
ly come vpon vs, that in the stead of the Lordes
supper we haue mosse wicked & abhomi-
nable masses set vp, inuēted by the deuēl, bro-
ught in by Antichrist, practised by his thorne
shaueliges, maintained by such as haue re-
ceaued the beastes marke / full of superstiti-
cion / Idolatrie / blasphemie / spiritual who-
dome / and of all that displeaseth God, & is
horrible in the iudgement and sighte of all
good men. The regarded not the godly lear-
ned and fatherly Bishhops, nor the fayth-
full & vertuous ministers of Gods worde,
whiche fedde vs with the pure wheate off
Christes gospel, and taught vs the holy or-
dinaunces of God / Repentaunce, fayth, loue,
inuocation of the name of God, mortifica-
tion of the olde man, brotherly charitie, pa-
ciēce, lōg suffering, obediēce, ioy in the holy
Ghost, the true & Christen good workes, &
such other frutes of the spirite, wherby we
might learne to serue the Lord our God in
holynes & righteousness all the daies of our
lyfe: therfore al those mē of God, being put

Masses

Luc. 1.

to silence / some out of office / some in exile /
 some in pryson abyding the good pleasur of
 God / & euen as thepe apoynted to be slayne: Psal. 44.
 we are cōpelled dayly to heare suche Anti- Rom. 8.
 chystia trōpetblowers / such cāckred cōmo-
 raūtes / such Laymlyke caterpyllers / suche
 idle Idols / such loytering lordennes / suche
 lecherous lubbers / & such deuelyh destroyers
 of Chrystē mēs soules / as the eares of a good
 Chyistian abhorre for too heare / the eyes
 to beholde / the fete to go vnto . A miserye
 passing all miseries / that flocke whylche the
 hye bihop Chyist purchased with his most
 precious bloud to be scattered / rēt / torne / &
 deuoured of those cruel lyōs & rauensg wol
 fes / who lamēteth not : those people / whom
 God hath chosen for his enheritaūce / to be
 seduced & led out of the way by suche mini-
 sters of sathā / as clothe thē selfs outwardly
 with shēpes apparel / & inwardly are rane.
 Math. 7.
 Math. 23
 nlg wolfs / ful of hipocrisy / rauyn / deceate
 & of al fylthines / whose hart distilleth not
 droppes of bloude to consider : A to muche
 lamentable case. The. iij. Chapter.

For what other thing do the lyēg & blo
 dy papistes teache at this day / thā the
 very lyes / dreames and fantasyes of
 Antichyist the bihop of Rome and his ad-
 herentes : as setting vp of aultars / taberna-
 cles / Images / and roode loftes / hanging vp
 of the

The doctrine
 ne of the pa-
 pistes.

of the pyre setting bp of candles befoze Jho
les and Marcomettes, halowynge of bread,
salte/water/palmes, fyre, ashes/oyle/cris-
me/ringes, candles. &c. Ladyes psalters, s.
Katerines knottes, intercessions and meri-
tes of saintes/ Purgatorie, prayenge for
the dead/ trentalles/ diriges/ commenda-
tions/masses of Requie, masses of Scala
celi/masses of Recordare/masses of Si ini-
quitates/masses for all diseases, masses for
all thinges good or badde, auriculare con-
fession/creppng to the crosse with candles,
egges/ money, &c. Justification of woꝝkes,
fre will/popysh fastinge, prayers withoute
vnderstanding/ sayth withoute knowlege,
deuocion without the sprete/ Satisfactoꝝy
masses/ propitiatoꝝy sacrifices/ done by
Ecclesiasticall priestes/transsubstanciatio/
adoracion of the Sacramentall breade, the
reall/coꝝpozall/substanciall/carnall/natu-
rall and sensible pꝛesence of Ihesu in the
Sacrament, so that we breake hym on pec-
ces with oure hardes/teare hym with our
tethe, and swallowe hym into the mawre/
and so digeste hym, and sende hym I can
not tell whyther/with an whole sea of lybe
errours and heresys, whiche the pylde, pe-
upsh/pꝛatling papistes teache without the
authoritie of Gods woꝝde/ euen of theyꝝ
owne brayne and fantasye, vnto the great
dishonour

dishonour of God, and the bitter damna-
cion of their soules, which heare/belue &
folowe the doctrine of those Antichristes.
And whence cometh it to passe, that we/
which befoze were blessed of God, with so
many heauenly benefites, are nowre more
miserably compassed about with all kynde
of euilles, and become the very bonde sla-
ues of these Antichristes and spiritual sha-
meles chauelynge, & as men wholly estraū-
ged from God, and bitterly banished frome
the Christen common weale of the true Is-
raelites. Verely oure ingratitude, oure vn-
thankfulness, oure vnhyndnes, yea, oure
churlyhenes towarde God and hys holye
worde hath caused all these miseries, woo-
thely to fall vpon vs. We were weary of
the heauenly Manna, and had a pleasure
to retorne vnto Egypt, where we myghte
syt among the greasy fleshy pottes, eatynge
besse and byetes kinicle depe, and haue our
deyntye fyshes, our melons, our cucubers,
oure onions, oure garleke, oure lekes, &c.
therfoze accordinge to the fylthy luses of
oure wicked hartes hath God dealte with
vs, & sent vs agayn into the popishe Egypte,
to fede vpon the pestilente leauen of the pa-
pistricall Phariseis, euen the beggarly cere-
monies, trifeling tradicions and dytpe de-
crees of men, in steade of Gods holy worde
vnto

The cause
of takinge
awaye the
true religio
from vs.

Pfal. 81.

2. thes. 2.

Ioan. 3.

Pfal. 67.

bnto the horrible and dreadeful damnaciō of
our soules, as he sayth by the Psalmogra-
phe: My people wolde not hear my voyce, &
Israel wolde not obeye me, therefore gaue
I them by vnto their owne hartes luste, &
let the folow their own imaginatiōs. Here
vnto agreeth the sayinge of s. Paule: Be-
cause they receaued not the loue of the tru-
the, that they might be saued, therfore wyll
God send the a strōg illusiō to beleue lyes.
Is not this the sayr g of our sauioz Chzist?
this is condēnacion, that light is come into
the worlde, & mē haue loued darkenes more
thā light, for their wo:kes were euell. The
thing therfore that brought this cōdēnaciō
this darkenes, this blyndnes bpō vs, is the
hating of the light of Gods worde, our vn-
thankfulness for the benefites of Chzistes
Gospel, & our sinful lyfe replenished with
all kynd of wickednes. These thinges, these
thinges made God to withdraue the moste
pleasaūt & cōfortable light of his louing cō-
tenaūce frō vs, & to suffer the prince of dar-
kenes to shadow vs with his winges of hel-
lish ignoraūcy & deuelysh blindnes vnto our
great discōfort & cōtinual sorow. God haue
mercy on vs, & blesse vs, & shew vs the light
of his cōtenāce, & be merciful vnto vs, that
we may know his way bpō the earth, & his
sauing health amōg all nations. Amen.

The

¶ The.iiij. Chapter.

But what is now to be done? Shall we
 cast away all hope? Shall we yelde
 our self to the price of darknes? Shall
 we suffer our selves continually to be wraps
 ped & couered in with the bredesfull cloudes
 of poppysh blyndenes? God forbid. Yea/ ra
 ther let vs with a lusty courage & bold spi
 rite hunt out & seke some meanes/ wherby
 we may be dispatched of this moste misera
 ble plague/ wherewith we are at this pres
 ent iustly stryken for our vnthakefulnes &
 wicked lyfe/ & so recouer the fauor of God/
 that we may once agayn walke in the hea
 uely light of his moste glorious cōtenaūce.
 Synne/ as we hearde afore / drawe awaye
 frō vs the benefite of Goddes moste blessed
 worde/ & of hys true religiō/ as the prophet
 sayth: Your wickednesses haue made a wal
 between you & your God/ & your sines hyde
 his face frō you. Now must we therfor seke
 how to appease the wrathe of God kyndled
 agāst vs. Merely the meane/ how to make
 God merciful vnto vs/ is frō hensforth to
 auoide that/ which was the cause of Gods
 displeasur agāst vs/ & of the takig away of
 his blessed worde frō vs/ I meane syn. Syn
 must be takē awai frō amōg vs/ or els cā we
 neuer be recōciled vnto God/ nor obtai his
 fauour/ so far is it of/ that we shall recouer
 the heauely benefite of his glorious gospel.

Howe the
 Christen res
 ligion maye
 be recou
 red.

Sinne.

Esa. 59.

Remedies
 againste the
 wrathe of
 God.

For the Lorde our God is suche a God / as
Psalm. 5. abhorreth wickednes. The euell can not
 dwell by hym / nor the vnrightheous abyde
 in hys sight. **Synne** therfore which drove
 God out of oure hoſte / and with hym the
 light of hys blessed worde / muſte be weded
 our bothe of oure harte and lyfe / that we
1. Cor. 6. maye be pure before the Lorde oure God / &
 glozeſie hym in ſpिरite and bodye. So ſhall
 we be made mete temples for his godly ma-
 ieſtie to dwel in / whom yf we once receyue
 in to oure hartes / with hym we maye be
 ſure to enioye all good thynges. Nowe to
 put awaye ſynne / the fyrſte remedye is ear-
Repentance. nest and vnſayned repentaunce. Let vs all
 euen from the very hart be inwardly ſorpe
 for oure vnrhakefulnes and diſobedience a-
 gaynſt Gods moſte blessed will. Let vs eue
Matt. 26. with teares / as Peter and Magdalene byd
Luc. 7. lament and bewayle oure wretchedneſſes /
 beyng moſte hartely ſorpe / that we euer of-
 fended ſo louyng a father / and ſo merciſull
 a Lorde. For this vnſayned repentaunce &
 hartyp bewayling of our ſynnes / is an accep-
Psalm. 51. table ſacrifice vnto God / as David ſayth: A
 ſacrifice vnto God is a troubled ſpिरite / a
 broken and humble hart God will not deſ-
 pyſe. Yea / God him ſelfe ſayth by the Pro-
Eſa. 66. phet: Vnto whome ſhall I loke / but vnto
 hym that is lowe brought / and of a broken
 ſpिरite.

spirite/and standeth in awe of my wordes:
 this way of obtayning Gods fauor taught Efa. 55.
 Moses and all the Prophetes/ Jhon Bap. Iere. 3.
 tiste/ Christ and al his disciples/as the holy Eze. 18.
 scriptures testefie. For without repentaunce Math. 3
 nothing is to be had of God but wrath/dis Mar. 1.
 pleasure and euerlasting damnatio/ as our
 sauour Christ sayth: Except ye repent/all
 sorte of you shall perishe. But where true Luc. 13.
 repentaunce cometh / & an earnest hate off
 synne/with a feruent studye of innocency &
 amendement of lyfe/ there lyghe the grace/
 mercy/ fauour and good wil of God / bent
 out for the penitent synner / as God hym
 self sayth by the Prophet: If the vngodlye Eze. 18.
 turne awaye frome all hys synnes that he
 hath done/and shall kepe all my statutes/&
 do iudgement and righteousnes/ he shal su-
 rely lyue and not dye. All hys offences shal
 nomore be layde befoze hym / but in hys
 righteousnes that he hath done/shal he lyue
 for I haue no pleasure in the deathe of a
 synner/sayth the Lord God/but rather that
 he turne from hys wicked wayes and lyue.
 Agayn/as surely as I lyue/sayth the Lord Ezech. 33
 God/ I haue no delighte in the deathe of a
 synner/but rather that he should turne fro
 hys waies and lyue. Turne ye/turne ye fro
 your euell wayes / and why will ye dye
 ye house of Israel: Diuers examples haue
 we hereof

Examples
of repētaunce.

Psal. 34

we herēof in the holy scripture/as the chyl
dren of Iſrael/the Miniutes/Dauid/Ba-
naſſes/Peter/Magdalene/the theſe, and
ſuche other, which after they repēted, ſoud
fauoure at the mercifull hande of God. As
we haue ſolowed them in ſynning & doyng
euil, ſo let vs ſolow them in repenting and
doyng wel. Than maye we be ſure to ſynde
lye fauour with them. ſoz it is wrytten:
the Lorde is at hande ſoz them/ that are off
a troubled hart, and the broken in ſpīte
will he heale and ſaue.

¶ The. v. Chapter.

Faythe.

Repētaunce
and faythe
muſte go to-
gether.

Mar. I.

Secondly to this hartly repentaunce muſte
a true and Chriſten faythe be annexed/
whiche appzehendeth and layeth hande
on the mercifull promiſes of God frelye
ſet forth to all faythefull penitent ſynners
in Chriſtes dere harte bloude. ſoz without
this fayth and perfect perſwaſion of Gods
fauour toward vs/ Repētaunce is vayne, as
the hīſtoꝛies of Laym/ Esau/ Saul/ Achab/
Judas, and of ſuche other do manifeſtly de-
clare. In conſideracion wherēof our Sa-
uioure Chriſt/ whan he beganne to preach,
ſayde not onely to hys hearers/ Repente,
but he added/ And beleue the Goſpell, tea-
chyng that true repentaunce muſte be ioy-
ned with Chriſten fayth/ or els it profiteth
nothyng.

nothing. An example hereof besydes many
other/haue we in the history of the synfull
woma in the Gospel of saint Luke which Luce. 7.
hath not onely repent earnestly, as her bitter
teares, sorrowfull sobbynges and depe sy-
ghynges do playnely declare, but she also
faythfully beleued, beyng constantly per-
swaded, that she althoughe a moste wicked
synner shoulde obtayne remission of all her
synnes at God the fathers hande for Je-
sus Chyestes sake hys derely beloued sonne/
whose fete at that present she ceased not too-
kysse, whose fete she washed with her teares,
wyped with her hayre, and annoynted
with moste precious pleasaunte oyle. Our
Sauloure Chyriste/therfore beholding her
true repentaunce conioyned wyth vndoub-
ted faythe/sayde not onely to her, Thy syn-
nes are forgiven the, but he added, Thy
faythe hath saved the, departe wyth
peace, that is to saye/with a quiet/free/
ioyefull and merrye conscience. Let vs
brynge forth this faythefull repentaunce Note.
and repentaunte faythe/and wyth all hu-
militie poure oute oure synnes before the
gracious throone of Goddes Maiestye/
and hartely craue remysyon and for-
geuenes off all oure synnes/ in the pre-
cious bloude off oure Sauloure Ihesu
Chyrist, and without all doubt God wil be
W ij. fauoura.

fauourable vnto vs/ haue pytie on vs/ and
 lighten hys chereful countenaunce once a
 gayne vpon vs/ that we on the earthe maye
 knowe hys wayes and hys sauinge healthe
 among all nations. ffor the Lord oure God
 is full of compassion and mercy/ long suffe-
 ring/ and of great goodnes. He will not al-
 waie be chydning/ neither kepeth he his an-
 ger ffor euer. He wil not deale with vs after
 oure synnes/ nor reward vs/ accoꝝdinge too
 our wickednes. ffor loke howe hie the heaue
 is in cōparison of the earth/ so great is hys
 mercye also toward them that feare hym.
 Loke howe wyde also the East is from the
 West/ so farre will he set our synnes from
 vs. Yea/ lyke as a father pitieth hys owne
 chylzen/ euen so will the Lord be mercifull
 vnto them that feare hym. All oure synnes
 will he cast behynde his backe/ into the bot-
 tome of the sea wil he throw them/ & neuer
 remember them moze/ yea/ yf oure synnes/
 as the Prophet sayth / be as redde as scar-
 let / yet shall they be made whyther then
 snowe. And yf they were lyke purple/ yet
 shal they be lyke whyte wolle/ yf we vnfa-
 nedly repente / turne vnto the Lord oure
 God/ beleue hys promyses/ and craue mer-
 cye of hym ffor Christes sake.

Psal. 103.

Esa. 38.

Miche. 7

Esa. 1.

The. vi. Chapter.

Thyrdly/

T Byddly, earnest diligence must be ge. Good vvor
 uen, that according to this true repē. ^{tes.}
 taunce and vnfayned fayth we bring
 forth good woꝝkes. foz the nature of hartly
 repentaunce and of Chzisten saythe is not
 to be idle / but mightely to woꝝke / to chaūge
 the penitente creature / and to transfoꝝme
 hym into a newe man, that he maye serue
 the Loꝝde hys God in holynes & righteous-
 nes all the dayes of his lyfe. If there be not
 an alteraciō of lyfe / if the olde man be not
 put of with all hys woꝝkes, and the newe
 man put on / which is made according vnto
 God / thoꝝow righteousness / if those mēbꝛes
 which afoꝝe were seruauntes to vncleannes
 and vnrightheousnes / do not nowe become
 seruauntes to clēnes / righteousness & holy-
 nes / withoute all doubte we haue neyther
 true repentaūce noꝝ vnfayned fayth / whose
 nature and pꝛopertie is to bring forth newe
 spirituall and godlye frutes / as the Apostile
 sayth: If any man be in Chzist / he is a new
 creature. Agayne / they that are of Chziste /
 haue crucifyed the flesh with the affectes &
 lustes therof. Therefore the holy pꝛeacher
 Jhon Baptiste / that pꝛiestes sonne dyd not
 onely exhorte his hearers vnto repētaūce /
 but also vnto amendemente of lyfe / & vnto
 the bringing forth of such frutes / as become
 true and faythfull repentaunce. Wrynge
 B ij. forth

Ephe. 4.

Roma. 6.

2 Cor. 5.

Galat. 5.

Math. 3.

Math. 3. for the frutes / saythe he / worthe of repen-
taunce / &c. for nowe is the axe layde at the
roote of the trees. Every tree therfore / that
bringeth not forth the good frute / is hewē vp
and caste into the fyre. And our Saviour

Math. 7. Christe sayeth: Not every one that sayeth
vnto me / Lorde / Lorde / shall enter into the
kingdome of heauen, but he that dothe the
will of my father, whiche is in heauen.

Ioan. 15. Agayne / ye are my frendes / if ye do those

Ioan. 14. thynges / whiche I commaunde you. Item /
he that hath my commaundementes and
kepeth them, he it is that loueth me. Also

Math. 5. in another place / Let youre lyghte so shyne
before men / that they maye see youre good
workes / and glorifye youre father whiche
is in heauen. These frutes of faythes
full repentaunce / whiche are the true good
workes / that God requireth of vs too be
done in the holy scripture / and not suche
as good entent / blynde zeale / or mannes idle
imaginaciō fantasyeth, ought to be brought
forth / whan tyme requireth of every true
Christen man / to declare that hys saythe &
repentaunce is true and vnfayned. We
maye not therfore / if we tender oure owne
saluacion, and will recouer the fauoure of
God / be slacke and sluggyshe in bringynge
forth these weyghty frutes of repentaunce
and faythe / but so adourne / garnyshe / decke
trymme

Note.

trymme and set forth our lyfe with them/
that it maye appeare too all men / yea too
the very aduersaries of God / that our re-
pentance is true / and our faythe vnfa-
ned / and that we be true Christians / not
onely in name but also in dede. and not off
the number of those / of whome the Apostle
wryteth on this manner : They professe
(with their mouth) that they know God /
but with theyr dedes they denye hym. And
albeit / at all tymes it were conuenient / that
the true Christians shoulde brynge forth
the workes of repentance / and the frutes
of faythe / and lede a lyfe worthy their pro-
fession / yet in these our dayes it is most
requisite. For who consydereth not / wyth
how great a number of enemies / I meane
the deuill and the papistes / the true Chris-
tians are enuyroned and beset in these our
dayes / which do nothinge els but diligently
marke / what they may synde in vs. worthy
to be rebuked / that by thise means they mai
slander the good doctrine that we professe
and brynge vs oute of credite with all men /
that they maye go forth the more frelye
to lye / as they haue begunne largely all re-
dye / and to sowe theyr abhominable / De-
uely / wicked / Soppye / superstitious /
and Antichristiane doctrine / the more franc
kely in the hartes of the simple & vnlearned

Titus. 1.

Titus.2.

1. Pet. 2.

Phil. 2.

people to the great derogation of the glory
of Chrystes Gospel/ and to the Luciferlike
auauncement of their beastly and idle lyfe.
It were mete therfore/ that the true louers
of God and of hys blessed worde / shoulde
in these our dayes seke all meanes possible
so to garnish their lyfe with good workes/
that in all thinges they maye do honour to
the doctrine of Chryste oure sauoure/ and
stoppe the mouthes of the wicked & vngod-
lye aduersaries by well doynge/ as s. Peter
admonisheth/ saying: this is the wil of God/
that by wel doynge / ye shoulde stoppe the
mouthes of folish and ignoraunte people/
as fre and not as hauinge a libertie to be a
cloke of noughtynes/ but as the seruantes
of God. Agayne/ derely beloued/ I beseeche
you as straungers and pylgrimes/ abstayne
from fleshly lustes/ which fight agaynst the
soule / and haue an honest conuersacion a-
mong the Heathen/ that in that they do bac-
byte you as euil doers/ they iudging you of
your good workes/ may glorifie God in the
day of visitaciō. Hereto agreeth the saying
of s. Paule: Do al thing without murmu-
ring and disputing/ that ye maye be faultles
and pure/ and the sonnes of God without
rebuke in the middes of a croked and a per-
uerse nation/ among which se that ye shyne
as lightes in the worlde / holdinge faste the
worde

woꝛde of lyfe. foꝛ there is nothyng that so
greatly abaseth the aduersaries of Gods
woꝛde/and kylleth their courage/ strikynge
them euen doune too the grounde / as the
godly and vertuous lyfe of the Christians/
and contrariwysely/nothyng gladdeth them
more/than to se our lyfe dissolute and swar
uyng from our professiō. foꝛ than lyke hell
houndes yell they out and saye : Beholde
your Protestantes. Se your new Gospes
lers. Consider their lyfe. Note their man
ners. Marke their conuersacion. Where is
founde the lyke pryde / conetousnes / fals
bargayning/crafty byeng & sellinge/oppres
sing of the poore/raysing of rentes / taking
of incomes/idle woꝛdes/bayn othes/super
fluous bancketting / contēpte of the poore/
vnmmercifulnes / breakinge of promise / vn
trueth/ with all that euer setfoꝛth a wicked
and vngodly lyfe. What a stōbling blocke
is this to weake consciences? What a diwo
nour to the woꝛde of God? What a slaun
der to the Christen profession? What a de
caye to godly religion? What anauancement
of Papistrie and ydolatrie? What encou
ragement to the blynd to perseuer in their
blyndnes? What a glorie to the wicked Pa
pistres/and a confirmacion to their abhomi
nable and deuclish doctrine? Therefore yf
we tender the glory of God/the auauācemet

The papi
stes reioy
sing.

of hys true religion / and the saluacion off
oure owne soules / let vs byynge forth the
wozthy frutes of true repentaunce and vn-
fayned fayth / that God maye haue a pleas-
sure in vs / reioyce to do vs good / & delighte
to bying our enemies and their sathanicall
supersticion vnder foote / that hys name
maye be glorified / and hys true religion
once agayne florishe amouge vs vnto oure
singulare ioye and vnspeakable comfozte.
A M E N.

¶ The.vij. Chapter.

Prayer.

Mouer / forasmuch as we are cō-
passed aboute with dayly troubles /
and stande in continuall daunger /
bothe of the deuell and of hys tymmes the
papistes / not beyng able of oure selves too
withstande their tyrāny / and to rydde our
selves out of their handes / it shall be expre-
dient / that we withoute cessynge flee vnto
God with moste hartly prayers / pourynge
out with teares besoze the throne of hys di-
uine maiestie / our cares / sorowes / miseries
wretchednes and troubles / moste hum-
bly beseeching hys fatherlye goodnes too
haue pitie on vs / to kepe vs from all euell /
to defende vs from oure enemies / both bo-
dely and ghostely / to preserue vs from idos-
latrye / papistrie / supersticion / hypocrisie
and

and from all false religion, and too kepe vs
in hys feare, saythe: loue, and perfecte obe-
dience of hys moste holye lawe and blessed
ordinaunces, to geue vs hys heauely sprete
foz too renew oure hartes, and to sende his
holy Aungels to pytche their tentes aboute
vs, and to defende vs from all euell and wic-
kednes, as it is wozitten, The Aungell of the Psal. 34.
Lorde pytcheth hys tente aboute them that
feare hym, and deliuereth theym. Thys
kynde of prayer is a swete smellynge sacry-
fice vnto God, & moste hply pleaseth hym.
Therefore was it the dayly exercise off all
godly people in all ages, yea, their whole
delyghte and pleasure. With whatsoeuer
trouble they were accombered / saythesfull
prayer was their onely refuge, solace, com-
forte and socoure.

Beynge greued with anye kynde of ad-
uersitie, they hastened not vnto saintes with
Ora pro nobis, as the dissemblynge Hypocrites Papistes.
crytes and wycked Papistes do in theyr
pompeous and Idolatrous Processions,
but vnto GOD, from whome alone cometh Iaco. 1.
meth euery good and perfecte gyfte, which Rom. 10.
also is ryche ynoughe foz all them that
call on hym / and they desyred too haue
their prayers accepted not foz the inter-
cessions and merites of anye saintes, nor
yet foz

103.15.16 yet for their owne dignitie and worthynesse
 but for Iesus Christes sake / for hys mer-
 tes / worthines and excellency / & they were
 moste graciously hearde / as Dauid sayth
 Psal. 120. When I was in trouble / I cryed vnto the
 Psal. 22. Lorde / & he mercifully hearde me. Agayne /
 Our fathers hoped in the (o God) they tru-
 sted in the / and thou diddest deliuer them.
 They called vpon the / & were holpen / they
 put their trust in the / and were not confou-
 Gene. 33. ded. Was not Jacob deliuered from the ty-
 ranny of his brother Esau by prayer? Were
 not the chyldren of Israel made noble con-
 Exod. 17 querours of the Amelechites / when Moy-
 4. Re. 19. ses prayde for them? What a wonderfull
 victoꝝy had kyng Ezechias ouer that proud
 prince Sennacherib / after that he had praide
 vnto the Lorde his God / although neither
 he nor any of hys fought one stroke? Was
 Acto. 12. not Peter deliuered out of pryson / thowme
 the prayers of the faythfull congregation?
 Act. 2. 4. Had not the Gospel of our sauour Christ
 good successe at the beginning / thowme the
 feruente prayers of the holye Apostles? I
 shoulde wante both tyme / paper & yncke /
 if I should go forth to reherce vnto you all
 the histories of suche / as haue receaued sin-
 gulare benefites at the hande of God thow
 prayer. Praye therfore continually / and be
 1. Thes. 5. thankefull to God for all thynges in the
 name

name of Christe / and ye shall shortly see the
wonderfull workes of God / in banishing
agayne Idolatrie / papistrie / and all fals re-
ligion / & in restoringe vnto vs the glorious
Gospel of Iesus Christ his dearly beloued
sonne / and oure alone sauoure vnto oure
great ioye and singular comfort / and vnto
the vtter confusion and destruction of Anti
christ and of his kyngdome.

¶ The. viij. Chapter.

And albeit that ye do not perceauē Continuāce
remedy straightwayes / yet cease not in praier.
to praye / but as the eyes of seruants Psal. 123.
tes looke to the handes of their masters / &
as the eyes of a mayden vnto the hande of
her maystresse / euen so let your eyes wayte
vpon the Lorde youre God / vntill he haue
mercy on you. He will vndoubtedly come &
not tarrye / whan his godly wisdom seeth Abac. 2
the tyme / yea / & that on suche sorte / as shall Heb. 10
make mooste for his glory and your comfort.
for the poore shall not alway be forgotten /
the patient abiding of the meke shall not pe- Psalm. 9.
rish for euer. The Lorde will be a defence for
the oppressed / euen a refuge in due tyme of
trouble / as he hym selfe witnesseth / sayeing:
for the comforteles troubles sake of the
nedye / and because of the depe syghynge of Psal. 12.
the poore / now will I vp sayth the Lorde / &
will helpe euery one fro him / that swelleth
agaynst

Esa. 30

Thre. 3.

Pacience.

Luc. 21.

Luc. 8.

Iac. 1.

Heb. 10

againste hym/and will set hym at rest. Remember this sayeng of the prophete Esaye: In silence and hope shall your strenght be. And this sentence also of Jeremye: It is good with sylence to tarrye for the sayeng health of God. Murmure not agaynste God/no: appoynte hym not hys tyme/but patiently abyde hys working/referring all thinges to hys godly pleasure/and submitte your wil to his blessed will / whiche alwayes both willeth and doeth that thing that is best for hys glory and for oure saluation. In your pacience / sayeth our saulour Christe/shall ye possesse your soules. We are commaunded too heare the woorde of God with an honeste and good harte, too kepe it faste / and to bringe forth the frute therof with pacience. The tryall of youre fayth / sayeth s. James / bringeth forth the pacience/but let your pacience haue a perfect worke/that ye maye be perfecte/and whole and sounde on euery parte. To the hebrues also it is wrytten: Taste not awaye youre confidence/whiche hath greate rewarde to recōpence. For ye haue nede of paciēte/that after ye haue done the will of God / ye might receaue the promyse. For yet a littell whyle / and he that shal come / will come / & wil not tarry. Praytherfore with paciēce / paciētly abyding the good pleasure of God
and

and his most gracious working. Let your
 fayth & hope neuer departe from God, but
 when thinges become to most extremitie/
 & reaso iudgeth hauocke vtterly to be made
 and all thinges too be past remedye, than
 steke moste faste to God & to his promises,
 let not your holde go, but in the middes of
 death/hope for lyfe/ & loke for deliuerance
 at the Lordes hande. Be lyke vnto hym that **Iob. 13**
 sayde: Though he kylleth me, yet wil I put
 my trust in hym. Saye with the Psalmo-
 graphe, the Lord is my light & my saluaciō/
 whom then shall I feare? The Lord is the
 strength of my lyfe/ of whome then shall I
 be afrayde? When the wicked (euen myne
 enemies and my foes) came vpon me to eate
 vpon my flesh, they stöbled and fell. Though
 an hoste of men were layde agaynst me, yet
 shall not my hart be afrayd/ & though there
 rose vpon warre agaynst me, yet wil I put my
 trust in him. For know ye, this to be the pro-
 pertie of God. He first casteth down, before
 he lifteth vp, as we may see by Joseph, Da-
 uid, Daniel & such other. And when thinges
 seme to be past all remedye, then he setteth to
 his hand, & maruelously helpeth, that he may
 shew his self to be an almighty Lord & vale-
 ant ruler of all creatures / & that there is
 no wysdome, no forecast, no counsaile, that can
 preuaile agaynst the Lord, as David sayth: **Prou. 21**
 The

Psal. 27.

Gods prop-
 ertie in his
 seruauntes.

Pfal. 33.

The Lorde bringeth the counsayles of the
Heathen to nought / and maketh the deuys-
les of the people to be of none effect / and ca-
steth out the counsailes of princes. But the
counsayl of the Lorde shal endure for euer /
and the thoughtes of hys harte from gene-
ration to generation.

¶ The. ix. Chapter.

In greatest
extremities
God chiefly
helpeth.

That God sheweth hys present helpe
mosie of all in greatest extremities /
diuers histories declare euidentlye in
the holy scriptures / whereof parte briezly
to touche / it shall not be oute of the waye /
that we may learne in the middest of grea-
test euels not to despayr of the mighty wor-
kyng of God / but to conceaue asure hope /
and to loke for all good thinges at the hāde
of the Lorde our God. Who knoweth not
vnto what great extremitie the chyldre of
Israel were brought after their deliuerance
out of Egypte? Came they not to this point
in their iourneye / that befoze theym there
was no waye to go into / but the readde sea /
wherin they must nedes be drowned / if they
wente forwarde / and behynde them was
kyng Pharaō with all his armye / redy to
slea them / if they tarryed? Here naturall
reason sawe nothinge but presente deathe.
Befoze them was the readde sea / vnable to
be passed thowoe / and behynde them they
moztall

Exod. 14

mortal! fod with his blondy & cruel hooste
redy to kyll them. Oh, to what extre-
mities are the Israelites come? Yet beholde,
that mercifull God, whiche is euer true &
faythful in his promises, founde a way for
them to escape, where all reason/witte/wi-
sedome/discrecion/experience/and pollecy
of man coulde do nothing in the matter. He
caused the sea to diuide it self, so that in the
middest thereof he made a drye pathe for his
people safely to passe thorow, the sea stan-
ding on bothe sydes of them lyke two wal-
les, and the Israelites beyng once passed
thorowe, that whiche was a safegarde too
Gods people, was an utter destruccion to
their enemies. for the sea ate the commaū-
dement of God closed agayne together, and
drouned Pharaο with all his companye.
O the wonderful woꝝkes of God.

Agayne when they were come into the wil-
dernes, where neither meate nor drinke
was to be gotten, and they iudging after na-
turall reason, thoughte that euery one off
them shoulde there moste miserablye haue
dyed for wante of socour, how dyd the hea-
uenly father in that extremitie prouide for
his people, by sending them meate fro hea-
uen, and geuinge them moste pleasaunte &
swete waters, euen out of the harde rocke
to drinke. O the excedinge greate ryches
of the

Psal .145
1. Cor. 10

Exo. 16.
17.

of the Lord our God.

Gene. 39

To whome is the historie of Joseph known, who being miserably kept in prison certayne yeares withoute iust cause, euery man despayred of hys deliuerance at any tyme. But whan all thinges seemed to be past remedy, and the matter brought to vtter desperation, concerninge his commynge out: God setteth too hande, & dothe

Gene. 41

not onely deliuer Joseph out of prisonne, but he also bringeth hym to suche honour and dignitie, that he is made chiefe ruler ouer all the lande of Egypte nexte vnto the Kyng. O the singular good will of the Lord our God towards his faithfull and louing seruauntes.

4. Re. 18.

What shall I speake of that moste noble and faythful kyng Ezechias, which beinge in moste greuous daunger / bothe he & hys contries, thorow the tyranny of Sennacherib that moste proude kyng of the Assyriās, which was at hande to destroy both hym & hys realme, & not perceauing how he & hys people with al their wisse, pollecy & strenght were able to enter battel with so mighty an enemy, vtterly despairing of his owne might & power, lamēted his cause vnto the Lord his God which so petied the sorrowful estate of kyng Ezechias & of his people, that euen

4. Re. 19.

thesame night he sent his aūgel, which slew
in the

In the hooſte of the Affyriās an. c. lxxx. and
fyue thouſand / ſo that Sennacherib with
the reſt of his hooſte fled / which ſhortly af-
ter / as he was worſhipping his fals God /
was ſlayne of his owne ſonnes in the idola-
trous tēple. ¶ The princelike puiſſaunce of the
Lord our God / in defending hys faithfull
people. ¶ Notable is the hystorie cōtayned in
the booke of Beſter / concerninge the Jewes /
which were the people of God / where we
rede that wicked Amā beyng hyeſt in autho-
rite with kyng Ahaſuerus / for diſpleaſure
that he bare vnto Harbocheus the Jewe /
becauſe he wold not bowe the knee vnto hi /
& reuerēce him / procured of the kyng a cō-
maūdemēt to be directed vnto all his offi-
cers & magiſtrates / that all the Jewes / that
were within the kynges dominions / ſhould
be deſtroyed. And as for Harbocheus / Amā
had prepared for him a new payre of galo-
wes of .l. cubites hye / purpoſinge to hange
hym the next dayes folowing. Here was
nothing at hāde / nor to be looked for / but pre-
ſent death and deſtruction. All was lyke
to go to hauocke / all thynges were brought
to ſuch an extremitie. The commiſſion is
written and ſealed with the kynges owne
rynge. Poſtes are ſente wyth it into all
the kynges landes / the daye is appoy-
ned / that all Jewes / both yonge and olde
I ſ. chyldren

Hest. 9

chyldren and women should be destroyed in
 one daye. What is here too be sene/ but pre-
 sent death? The Jewes are not an handfull
 in comparison of their enemies/ so that bet-
 ter destruction lygheth bent out for them/ &
 no way there is to escape it/ so farre as rea-
 son can iudge. But now behold Gods wor-
 kinge, and here shall ye fynde that thynge
 true/ whiche Salomon hath: The kynges
 hart is in the hande of the Lord, lyke as are
 the ryuers of water/ he may turne it, why-
 ther so euer he will. A man/ whiche before
 was so muche set by of the kynges/ is now
 suddenly so farre fallen from the kynges fa-
 uoure, that he is commaunded to be haged
 vpon those same gallows, that he had set
 by for good **Bardocheus**, so that **Bardo-**
cheus was made ruler of all that **Amā** had/
 & was exalted vnto hye dignitie, that that
 maye be founde true, whiche we rede in the
 Psalme: I sayde vnto the fooles/ deale not
 so madly/ & to the vngodly/ set not vp your
 horne. Set not vp your horne on hye/ and
 speake not with a styffe necke. for promo-
 tion cometh neither from the East nor fro
 the West, nor yet frome the South. And
 why? God is the Iudge/ he putteth downe
 one/ and setteth vp another. Agayne/ the vn-
 godly seeth the righteous/ and seeth occasiō
 to slea hym. But the Lord will not leaue
 hym in

Pro. 21.

Hest. 7.

Beeware
ye papistes.

Psal. 75.

Psal. 37

hym in his hande / noꝝ condemne him / whā
 he is iudged. Immediatly / after also was
 a contrary commaundement sent out by the
 postes with all haste frō the king / streightly
 charging all the inhabitantes of the kinges
 dominions by no meanes to trouble oꝝ too
 bere the Jewes / but to take them as moſte
 dere / faithfull and louinge ſubiectes of the
 kinge / and if anye wolde withſtande the
 kinges commaundement in this behalfe /
 that the Jewes ſhoulde gather them ſelfes
 together / and ſlea their enemies / and take
 awaye their goodes . Thus ſodenly was ſo-
 row turned into ioye / heauines into myſty
 ſadnes into gladnes / ſlavery into honoure /
 darkenes into lighte / and deathe into lyfe.
 ¶ the vnſpeakable power of the Lord oure
 God.

Hest. 8. 9

Maſe ſaith
 God thus
 vverte in
 the Ouenes
 hart, for his
 faithfull ſer-
 uauntes in
 time to com-
 me.

¶ To whome is the hystorie of the. iij. iong
 men vnknewen / which / because they wold
 not worſhip the golde Image at the kinges
 commaundement were cruelly caſte into an
 whote brenning ouen: Alho wolde not haue
 iudged their lyfe vtterly loſte: But God /
 which helpeth in moſte extremities / ſo pro-
 uided / that the fyre did hurte them nothing
 at all / no. not ſo muche as an hayre of their
 head perished with the fyre / noꝝ no parte
 of their garmente . ¶ Whole & ſounde came
 thei out of the brenninge foꝝnace / vnto the
 great

Dan. 3.

great glozy of God. And the fatherly care of
the Lorde our God / for all such as cleue to
hys holy and blessed worde.

Dan. 6.

The history of casting the prophet Daniel
into the denne of Lyons / because contrary
to the Kynges commaundement / he prayde
vnto the Lorde hys God / is not vnknewen
to them that rede the holy scriptures. Who
durst haue promysed Daniel any lyfe / being
thus caste doune vnto the hungrye & cruell
Lyons: yet God was present with hym / &
stopped the Lyons mouthes / that they dyd
not once hurte hym. And the louing kyndnes
of the Lorde oure God towarde all theym
that call on hys holy name, and putte theyr
truste in hym.

Rom. 14

I passe ouer the histories of the cytiesims
of Bethulia / of Job / of Thoby / of Susan /
and of diuers other contayned in the olde
testament / which in al their necessities and
troubles / callig on the name of god, proued
hys presente helpe / whyche by no meanes
wolde suffer them to perish. All these thinges
are wrytten for our learnyng, that thou
row pacience and comfort of the scriptures
we should haue hope.

¶ The .x. Chapter.

TAke one or twoo examples out of the
new Testament / for the confirmatiō
of our faythe in this behalfe / that we
maye

maye learn God to be one, and the same lo. Mala. 3.
uing father in all ages, & neuer more doubt
of his fatherly goodnes towarde vs, but co
ceau an assured hope and perfect truste off
hys present helpe, euen in the depest of our
aduersities, as he sayeth: Though I walke
thorow the valley of the shadow of death/
I wyll feare no euell / for thou arte wyth Psal. 23.
me.

When Christ and hys disciples were in
the shipps, Christe at a certayn tyme slept.
In the meane whyle ther arose a greate Math. 8.
tempeste in the sea / in so muche that the
shyppe was couered wyth the waues. The
disciples perceauynge them selves too be in
greate daunger and peryll of drownyng,
and not knowynge what to do, nor how to
escape, came vnto Christe, awoke hym and
sayde: Master, saue vs, we perishe. Christe
answered: Why are ye afrayde, O ye of
littell faythe? Then he arose and rebuked
the wyndes and the sea, & there folowed a
great calme. O the tender mercye of the
Lorde oure God, towarde all suche as in
the time of theyr trouble fie vnto his name
as vnto a stronge bulwarke. Thys hysto-
rye teacheth vs, that though the seas and the
wyndes, yea, though the deuyl & the worlde
ryse, roze, rage & ruffle against vs neuer so
much, yet if we fle vnto God with hartye &
L iiii. faythfull

saythfull praler/ he wil surely helpe vs/ so
that nothinge shal hurte vs/ seme oure case
neuer so miserable/ & our daunger neuer so
perillous. The waues of the sea are mighty
Psalm. 93. / sayeth the Psalmographe/ & rage horri-
bly/ yet the Lorde that dwelleth on hye/ is
mightier.

Math. 14. The lyke historye rede we of Peter,
whiche whan he sawe Christe walkinge on
the sea/ sayde: Lorde/ bid me come vnto the
on the water. Christ sayde/ come. And whan
Peter was come doune out of the shippe/
he walked on the water to go to Jesus. But
whan he sawe a mighty wynde/ he was as-
fraid. And whan he beganne to syncke/ he
cryed/ sayeng: Lord saue me. And immediat-
lye/ Jesus stretching forth his hande/ caught
hym and sayde vnto hym / O thou of litle
sayth/ wherefore dedist thou doubte? O the
merciful fauour of the Lorde oure God to-
warde his weake & feble creatures. Recre-
synde we the sayeng of the Prophete true/
Esay. 42. A broosed rede/ shall he not breake/ & smok-
king flare shal he not quenche.

But as I maye at the laste come too the
history of our Sauour Christe/ Who seeth
not the mightie power of God/ in raisinge
vp Christe crucifyde & dead / whan all rea-
son and wisdom of men thought it a thing
impossible: The Jewes now promised the-
selves

selfs many fayre holy daies / great safegard
 muche quietnes and continuall resi / seynge
 they had brought Christ their head enemye
 to his long home, as they vse to say. Euen
 as oure Papistes at this present daye pro- Papistes.
 mise them self many good morowes / greate
 assuraunce of their wealthy liuinges / long
 rest / perfect establisshement of their kyng-
 dome and sure saffetie for euer / forasmuche
 as they haue now gottē agayn their deu-
 lish and abhominable Masse / their vnfru-
 teful Latin seruice / their beggarly ceremo-
 nies / &c. & haue so handled the matter / that
 the true preachers, beyng put to silence they
 alone / both at Pauls crosse and els / where
 are the trumpet blowers not of Christes
 Gospell / but of that Romishe Antichristes
 dyrtie / deuellish decrees, as their sermons / if
 they be worthy that name / now of late haue
 manifestly declared vnto the great de-roga-
 tion of Gods glozie / the dishonoure of hys
 holy Gospell / and the vnspekeable sorowe
 of all faithful and Christē hartes. The Je-
 wes / but specially the Bishops & the Pie- Mat. 26.
 stes / the Scribes & the Lawers / the Phari- 27.
 seis & the Saduceis founde the meanes to
 laye hande on Christ / to bynde him / to cary
 him vnto the hye powers / to accuse hym /
 to condemne him / to crucifie him & to kyl
 him. Yea / beyng buried and a greate stone
I v. rolled

Note.

rolled to the bodie of the sepulchre / they sealed the stone / and sette watchmen with bylles / halbardes / gleyues / staves / speares / pikes & all manner of weapon to kepe Christe doune / that he shoulde rise nomore / and trouble the holy religious and spirituall fathers with hys doctrine / as he dyd afore.

1. Cor. 3.

But what is the power of this worlde before God & very weakenes / and the wysedome playne folishenes. for whan they thought them selves sure ynough of Christe for ever rising agayne / and them selves set in suche a goodly stape / as no misfortune coulde chaunce to them and to their kynge.

Math. 28

dome / Christe by the power of hys Gods head / rose agayne a tryumphant and victorious conquerour of all his enemies / and raygneth now in the gloire of hys father for ever and ever. And shortly after / the doctrine of Christe / whiche they soughte by all meanes possible too destroye / and for the whiche they so hated Christe / that they thoughte hym unworthye too lyue / dyd so arise / spryng / growe / encrease / prosper and flozyshe / that it was not onely taughte in Jewrye and Samaria / but also in all the partes of the worlde / and the Jewes for theyr vnthankfulness and disobedience after certayne yeares / with theyr countrey utterly

erly perished and came to nought. After
 this sorte/without all doubt shall it come
 to passe with our papistes. for where as
 they thynke prosperously longe too raygne
 by suppressyng the worde of God, and hol-
 dyng doune, yea, quenchyng the glorious
 light of Christes Gospell / the Gospell off
 Christe, whiche is the power of God, shall
 moste triumphantly rise agayne mangre
 the enemies / flozys and prosper / and they
 with all theyr pompe / pryde / banitie / super-
 sticion / papistrye / hypocrisye / Idolatrye / ce-
 remonies / masses / decrees / constitucions /
 counsayles / customes / &c. shall perishe and
 come to nought. for God hymself sayeth / I
 will honour them / that honour me / and I
 wyll byngne them to shame / that do disho-
 noure me.

Beeware
 ye papistes.

Rom. 1

1. Reg. 2.

And once Sauoure Christe sayeth : he
 that falleth vppon this stone / shall be bro-
 ken on peces / but vppon whomesoeuer it
 fall / it shall cruse hym all to powder. Here
 to pertayneth the sayenge of saint Paule /
 They resiste the trueth / beyng men of a cor-
 rupte iudgement and lewde, as concerning
 the fayth / but they shall preuaile no lenger.
 for their madnes shall be knowen too all
 men. Agayne / the God of peace shal treade
 sathan vnder your fete woztly.

Math. 21.

2. Tim. 3.

Rom. 16.

¶ The. xi. Chapter.

Wozuer /

Acto. 12.

Moreouer/ In the Actes of the Apo-
stles we rede/ that after king Herode
had kylled James / the brother off
Jhon with the swearde / he layde hande on
Peter / and put him in pryson / committing
him to foure quaternions of souldiours to
be kept / & entendinge after Easter to bringe
him forth to the people / and so to kyll him.
But prayer was made without ceasing of
the congregacion to God for him. Here
Peter was apprehended / caste into pryson /
bounde with chaynes / warders appointed
to kepe him / & all thinges so handled / that
he should by no meanes escape / but all ty-
mes be redy at the firste call to be broughte
forth vnto death. Peter looked continually
for present deathe. Herode and the Jewes
perswaded them selfs to be sure of Peter
to kyll him at their pleasur / as though thei
had slaine him all redy. But beholde the
mightye power of God / whiche fyndeth a
meanes to deliuer his seruantes / whan rea-
son seeth no way to escape. The night be-
fore that Peter should be brought forth to
death / there was a very diligente watche /
because they wolde be sure of him. Peter
him self was bounde with twoo chaynes.
Two souldiours also kepte him in the pry-
son / one on the one side of him / and another
on the other syde. Besydes this / there were
keepers

keepers set before the doore to kepe the prysō.
 All thinges were as sure as might be. Pe-
 ter was paste all hope of deliuerance. He
 committed the matter vnto God, & gaue
 him self to reste, loking the next daye after
 to haue bene slayne. And whyle Peter was Note vven
& despaire
not.
 a slepe/and had geue ouer the matter, God
 wrought / and sent his aungell into prysō
 vnto Peter, which wonderfully broughte
 him out of prysō, and deliuered him from
 all daunger. Rede the chapter. Math. 10
 O the al-
 mighty power of the Lord our God/in the
 deliuerance of his seruauntes. If God de-
 termineth too saue alyue/ who is able too
 put to death: Here se we the sayeng of oure
 Sauour Christ to be true, that all the hay-
 res of oure head are numbred, and that not
 one of them shall perishe without the good
 will of our heauenly father. Here is that
 verified, which is spokē by the Psalmogra-
 phe, the aungel of the Lord pytcheth his tē-
 rounde about them/that feare him/ & deli-
 uereth them. Great are the troubles of the
 righteous/ but the Lord deliuereth thē out
 of all. He kepeth all theyr bones/ so that not
 one of them shal be broke. The Lord deliue-
 reth the soules of his seruauntes / & all they
 that put their trust in him/ shall not be for-
 saken. The tyrauntes of this worlde maye
 threaten/ persecute, enprysō/ chayne/ locke,
Nota
stocke,

- beate/buffet/ &c. But the lyfe of a Chryſtē
 man can they not take awaye before the
 tyme commeth/ that God hath appoynted.
- Math. 8. If the deuilles coulde not enter intoo the
 ſwyne/ and ſo droune them/ befoze Chyiſt
 gaue them leaue/ much les can the lymmes
 of the deuyll kyll any faythfull man/ befoze
 God geueth them lycence. What coulde
 ſathan do to Job/ befoze God gaue hym li-
 bertie to plague hym? and yet coulde he ex-
 ercyſe hys cruelnes agaynſte Job/ no fur-
 ther thā he was appoynted of God. Saul
 persecuted Dauid/ purpoſynge cruelly too
 kyll hym/ but Dauid eſcaped hys handes.
1. Reg. 19 That wicked quene Jeſabell threathned and
 3. Reg. 19 ſware too ſlea the prophete Helias/ but the
 Lorde preſerued hym / and ſhe afterwarde
 was moſte miſerably ſlayne. The Godly
 woman Susanne/ thoroꝝ false accuſations
 of the two wicked Judges/ was at the point
 to be ſtoned vnto death / but God wonder-
 fully deliuered her from the handes of her
 enemies. Eſau burned with an immortall
 hatred agaynſte hys brother Jacob/ becauſe
 of the bleſſynge/ wherewyth hys father had
 bleſſed hym/ and purpoſed fully to kyll hys
 brother. But Jacob prayed to the Lord/
 and ſo mollified Eſaus harte/ in ſo muche
 that when Jacob thought/ that both he and
 hys ſhoulde haue bene ſlayne / hys brother
 Eſau

Esau came gentilly vnto hym / louinglye
embrased hym / kysed hym frendly / and for
beryoye wepte: so myghty is God to mol-
lesye tyrantes hartes / whan it pleaseth
hym / and to make them gracious and fa-
uorable too hys seruauntes. Howe ofte
rede we in the hysto:ye of the Gospell / that
the Jewes wente aboute too kyll Christe /
and yet layde they no hande on hym. The
Euangeliste sheweth the cause / sayenge: for Ioan. 7.
hys houre was not yet come. But whan
the tyme came that God hadde appoyne-
ted from euerlastynge / than preuayled the
wycked agaynste the manhoode of Christe /
layde hande on hym / bounde hym / and fy-
nally putte hym too death / as Christ sayde Luce. 22.
vnto them: Ye become out as vnto a thefe
wyth swerdes and stauces. Whan I was
dayly with you in the Temple / ye stretched
forthe no hande agaynste me. But thys
is euen youre houre / and the power of dar-
kenesse. Certayne of the Phariseis sayde Luc. 13.
vnto Christe / Get the out of the waye / and
depart hēce. for Herode wil kil the. Crist an-
swered / So tel the fore / behold / I cast out
deuels / & heal the people to dai & to morrow
& the .iij. day I make an ende. for it can not
be / that the Prophet perissh any other wher
then at Ierusalē. Here se we both the tyme
& the place apointed / where Crist shuld dye.
Euen

Nota.

Ioan. 19.

Apoc. 1

Acto. 23.

Gene. 33.

Exod. 14

Jonas. 2.

Dan. 3. 6

act. 12. 28

Psal. 148.

Even so goeth it with the faithfull. Where
& whā God appointeth / the membres off
Christ likewise shall dye. For it lygheth in
no tyrauntes power to take awaye the lyfe
of the faythfull / tyll God appointeth bothe
the tyme & place / as Christ sayde vnto Py-
late / Thou couldest haue no power at all a-
gainst me / excepte it were geuen the frome
aboue. God alone hath the keyes of death &
hell. Rede we not in the Actes of the Apo-
stles / that certayn men / about the number
of .xl. conspyred Paules death / and made a
bowe / that they wold neither eate nor drink
tyll they had kylled Paule. Yet for all their
solēne bowe they were deceaued. For God
deliuered Paule out of their hādes. Could
Esau hurt Jacob / the sea hynder the Israe-
lites / the whale destroye Jonas / the fyre co-
sume the .liij. longe men / the Lyons deuour
Daniel / the falsse Judges slea Susanna /
Herode kyll Peter / the venomous adder
destroye Paule at Milete. Nothinge les.
God hath the deuell / the worlde / the fleshe
and all thynges that are in hys power / and
ruleth them all at hys pleasure. Loke how
farre he suffer the to go and to do / so farre
go they and do they / and no further / seme
they to rage neuer so muche / as David wit-
nesseth / the Lord hath geuen a commaunde-
ment / and none shall go beyonde it. fyre /
hayle /

haye, snowe, yse, & vaporous stormy wyndes
des accomplish hys worde. Agayne/ thou hast Psal. 118.
limited the waters theyr boundes, whyche
they maye not passe. God gaue vs oure
lyfe, no man therefore can take it awaye
without hys appoyntemente. We are
Gods people / he therefore will defende vs
from all euell. We are the workemans-
shyppe of Gods handes/ no man therefore
shall destroye vs / (I speake of oure bodies)
without hys fatherly prouidence. We
are shepe of Gods pasture/ no wolfs there-
fore shall deuoure vs, but at hys appoynte-
ment. The Angells of God haue chardge
ouer vs/ they pytche their tentes rounde a-
bout vs / and watche continually for the
safegarde and defence of vs, what thā can
miserable man do agaynste vs, be he Em-
peroure, Kyng, Pope, Bishop, or any o-
ther tyraunte? If the deuell, the Lyons,
the sea, the fyre, the wyndes, the serpentes,
ec. can do no harme to the faythfull with-
out bothe the sufferaunce and determina-
tion of God, let vs not feare the worldlye
tyrautes, although neuer so mighty, fawce
and cruel, whyche are nothyng els but vyle
fleshe, earth, ashes, duste and dong, whose
tyranny is lyke too a staffe of reede, whose
imaginacions, counsailes and deuyses are
vayne, folye and of none effect, whan the

Note.

Psal. 34

Ioan. 19

Act. 4.

Lozde God take the parte agaynst them / whose glozie was the floure of the felde. for they shall do no more against the electe and chosen people of God, than God both suffereth and appoynteth. When Pilate sitting in iudgement, sayde to our sauiour Christ knoweth thou not, that I haue power to crucifye the / and haue power to deliuer the: Christ answered, thou couldest haue no power at all agaynst me / excepte it were geuen the from aboue. Euen so maye we saye of the worldly tyrauntes: Thei shall haue no power at all agaynst vs / except it be geuen them from aboue. And the holy apostles in their prayer vnto God, sayde / that whatsoeuer Herode and Pontius Pilate, with the Gentiles and people of Israel did agaynst Christe, they did nothinge, but that the hande and the counsayl of God had determined before to be done. No more shall the tyrauntes of this worlde do any thyng agaynst vs, but that, whiche God before hath determined to be done fro everlastinge. Of this historie of Peter therfore may we learn two notable thinges. fyrst that God than moste chiefly helpeth / when thinges be brought to greatest extremities. Secodly that the tyrauntes of this worlde can not take away a Christen mans lyfe / nor yet do any more agaynst hym, than the good wil, pleasure

pleasure/determinaciō & appointement off
God is, in whose hande alone/ as the wyse Eccle. 11
man sayeth/ is bothe prosperite & aduersite,
lyfe & death.

¶ The. xij. Chapter.

Saying / whan that we are taughte by so
many credible histories that God dothe
at all tymes helpe/ but chiefly whā thin-
ges be broughte vnto an extremitie/ agayne
that no man can take away the lyfe of any
faythfull man, tyll God apoynteth: let vs
not doubte/ but that God will bothe heare
oure prayers/ and helpe vs also/ and deliuer
vs/ althoughe for a season he seemeth to dis-
ferre hys helpe/ and to leaue vs in the bys-
nesse. He is the father of mercye/ and God
of all consolacion. Hys hāde is not so thow-
tened/ but that he is able too helpe / neither
is hys eare so stopped/ but that he both can
and will heare vs. God is faytheful/ saith
the Apostle/ whiche will not suffer you too
be tempted aboue your strengthe/ but shall
in the middes of the temptation / make a
waye/ that ye maye be able to beare it. Let
vs not therefore despayre/ though presente
helpe commeth not from God at the fyrste
callynge/ but rather go forthe to praye vnto
God / after the example of the Cananite/
and not to be weary/ tyll we haue obtay-
ned

2. Cor. 1.

Esa. 39

1. Cor. 10

Math. 18

W ij.

ned

Psal. 31.

Esa. 30.

Lamē .3.

obtayned our request of the Lord our God/
folowynge the counsayll of the Psalmogra-
phe/whych sayeth: **D** tarrye thou the Lordes
leasure/be strong/take a good hart vnto
the/and patiently abyde the pleasure of the
Lorde. In silence and hope/sayeth the Pro-
phet Esaye/shal be youre strengthe. Here
to pertayneth the sayeng of Jeremy/ It is
good wyth silence too abyde the sauynge
health of the Lorde. If we on this manner
behaue our selfs toward the Lord our god/
we shal without fayle shortly beholde the
wonderfull workes of God. We shal se the
downe falle of oure enemies with all theyr
tyranny/papistrie/Idolatrie/supersticion/
ceremonies/masses/decrees/counsaylles/
customes, &c. We shal se the glorious Gos-
pel of our Sauour Christ spring agayne/
growe/encreace/prosper/flozish and tryum-
phe. We shal se God truly honored/not
after the fonde fantasie of men/ but accor-
dinge to hys blessed will and commaundes
2 Thes. 2 ment. We shal se Antichrist / that sonne of
perdicio slayne wyth the breath of the
Lordes mouth / and sathan tro-
den vnder oure fete. God
graunte it maye be
shortely. Amen.

A brief

A brief reherfall of the whole Epistle.



Thus haue ye hearde
(moste dere bꝛethꝛen) howe it
came to passe / that the true re
ligiō of our Sauour Christ
was taken awaye from vs /
and in the stead therof / a su
persticious and idolatrous kynde of woꝝ
shippyng. God placed amonge vs vnto the
great disconforte and vnspeakable sorowe
of all faythfull Christians. Ye haue hearde
also by what meanes this plague maye be
turned awaye / and howe the true and syn
cere doctrine of Christe maye be restored
vnto vs. The cause of Gods wꝛath toward
vs / as ye hearde / was oure ingratitude and
vnthankefulness / yea / oure synnefull lyfe &
wickednes / whiche was groune vp vnto o
suche an heyghte / that God coulde no lon
ger dissemble the matter / but muste nedes
take awaye hys blessing from vs. We were
vnthankfull for the heauenly benefyte off
hys blessed worde / yea / we in a manner le
thed and abhored hys Godly ordinaunces /
euen as the vngodly Israelites were weary
of the celestial Manna / agayn our lyfe was
nothyng agreeable to the holy wil of God /
but defyled with pryde / enuye / couetousnes

Num. 11

Id. 13.

fornicatiō

Luc. 1.

Math. 5

Psal. 109.

Math. 21.

Ioan. 3

fornication / adultery / swearing / glotony /
dronckennes. With all their kynde of wy-
kednes / vnto the greate dishonoure of the
name of God / whiche we p^rofesse / it there-
fore coulde none other wyse but come too
passe / that God should be auenged of these
thynges / take awaye his holy woꝛde / and
th^rowe vs agayne into the deuellish darke-
nes of the papish Egipte . for as he fylleth
the hungry with good thynges : so sendeth
he the ryche emptye awaye . And as our Sa-
uiour Christe pronounceth them blessed /
whiche hunger and th^ryste / after righteous-
nes / and promisseth that all suche shal be sa-
tisfied and haue their desyre / euen soo are
they cursed / whiche haue no delighte in the
woꝛde of God / and from such shal the bles-
sing of Christes Gospel be taken awaye /
and the cursed traditions of menne shal be
th^rowen vpon them / as the Psalmographe
sayeth / he wolde none of the blessing / it shal
therfore be taken awaye from him . Hereto
agreeth the saying of our Sauiour Christe /
the kyngdō of God shal be taken frō you / &
shal be geuen to a natiō / that bringeth forth
the frutes of it . Agayn / this is condēnation
that lighte is come into the worlde / & men
haue loued darkehes more than lyghte . for
they

their woordes were euell.

Nowe to recouer the fauoure of God /
and to turne awaye hys heauy displeasure
from vs / that he maye once agayne lyghten
hys glorious & louing countenance vpon
vs / and blesse vs with the moste blessed be-
nefite of hys sonnes Gospell / the meanes /
as ye hearde / is earnest repentaunce of oure
former lyfe / humble knowledginge of oure
synnes vnto God / vndoubted faythe in the
mercifull promises of God the father / set-
forth vnto vs / in the moste precious bloude
of oure Sauour Christe / diligent inuoca-
tion and constante callinge on the name of
God / for remission of our synnes / for mer-
cy / grace / fauoure / peace / reſte of consciēce /
&c. Patient abyding of the Lordes leasure /
and finally a continuall meditacion & prac-
tise of a new lyfe.

If we on this manner returne vnto
the LORDE oure God, let vs not doubte
but that he will shortly turne vnto vs / mer-
cifully beholde vs / and once agayne blesse
vs wpyth the heauenly benefyte of hys bles-
sed woorde / that we here on earthe maye
knowe hys wayes / and hys sauynge healthe
amonge all nations. Turne vnto me /
sayeth the LORDE of hostes / and I wyll
turne vnto you.

Zacha. i.

D iij.

Remem.

Tobi. 3.

Remember howe favorably God at all tymes dealte with hys people, bothe whan they were captives in Egypte / and also in Babylon / yea / and at all other tymes / whan soeuer they were in anye distresse. for though he worthely plagued them for their wickednes / yet so sone as they vnsaynedlye returned vnto hym / he deliuered them fro their enemies / and gaue them their hartes desyre. for God is neuer so angry with his people / but that in the myddes of hys anger / he wyll remember hys mercie. And though he somtyme punisheth vs / yet will he be pleased agayn / if he seeth oure vnsayned conuersion / as Tobie sayde in his prayer / After a stozme / O Lorde / thou makest the weather fayre and calme. After weping and heauines / thou geuest great ioye. Thy name O God of Israell / be praysed for euer. Onely let vs returne vnto the Lorde oure God / and become new men / and withoute all doubt / we shall se out of hāde the myghty working of God. Repent betymes therefore / repent / humble your selfs in the sight of God / beleue hys promyses / call on hys holy name / abyde patiently hys godly pleasure / become new men in lyfe and conuersation / walke worthy your profession / and so behaue youre selfes in all thinges / that God maye be glorified by you. Fare ye well

well bere Brethren / and accordynge too the
admonition of the holy Apostle / watche ye, 1. Cor. .16
stande faste in the faythe / quyte you
lyke manne / and be stronge. The
Grace of the Lorde Jesus
Christe be wyth you
all. Amen.

¶ Gyue the glorie to GOD alone.

Manne.	Howe longe o Lorde	Psal. 13.
Christe.	I come quickly.	Apo. 22
Manne.	Oh come Lorde Jesu.	Apo. 22.
Prophet.	He will come and not tarye.	Abac. 2.

The. C. iij. Psalme / made in
Engliſhe meter / by Thomas Becon, for a
thankesgeuing vnto God / immediatly af-
ter hys deliuerance out of pryſon / whoſe
empryſonmente began the. 16. daye of
Auguſt / the yere of oure Lorde,
1553. and ended the. 22.
of Marche, then nexte
enſuyngē. (2)

¶ Psalm. 103.

Be thankfull o my ſoule vnto the
LORDE
And all that within me haue theyr
beyngē/
Laude/prayſe & magnifye with one accorde
Hys holy & blessed name aboue all thyngē.
O my ſoule, once agayn to the I ſaye
We thankfull vnto the Lord euer more/
And looke thou forget not night nor daye
All hys benefites that thou haſte in ſtoze.
For he it is, yea, he it is alone
Which pardoneth al thy ſynnes / both more
and leſ/
He deliuereth the from all grieve & mone
And ſendeth the health in tyme of ſykenes.
He ſaueth thy lyfe from deſtruction
Which otherwyſe ſhould periſh withoute
doubte.

He

He of mere grace and tender compassion
Crowneth the with louing kyndnes round
about.

He with good thinges / thy mouth doth
satisfie

To eate & drinke gyuing the abundance /

He maketh the ioyful / yonge and lustye

Euen as an Eagle that is ful of pleasaunce.

The LORD dothe minister iustice and
iudgement

To suche as are oppreste with violence /

He defendeth the good and innocent

But the wicked he casteth fro his presence.

He shewed hys wayes vnto faythfull
Doers.

And his workes to the sonnes of Israel /

That all hys people myghte knowe bothe
more and les

In all kynde of vertue for to excel.

The Lord God euē of his own nature

Is bent vnto gentilnes and mercye /

Yea / frendly is he aboue all measure

Longe suffering & eke of great petye.

For though oure synnes be bothe greate
and many

Yet wil not the Lord be alway chydng /

Neither will he for euer be angry

But shew him self to vs bothe gentle and
louyng.

After our synnes he dealeth not with vs

Neither

Neither according to our wickednes/
But lyke a father/ bothe gentle & gracious
He forgiveth al our synnes/ both moze & les.
For loke how hye is the heauen/ supernal
In comparisox of the earth full lowe/
So great is hys mercy toward them all
That feare hi & wickednes away throwe.

And loke howe wyde the East is frome
the West

So farre hath he set all our synnes fro vs/
Because oure conscience should be at rest
And nomoze troubled with woikes odious.

Yea/ lyke as a father gentle and tender
Dittiet hys owne chyldren natural/
Even so is the Lorde merciful ever

Unto tht that feare him both great & smal.

For he beyng our maker knoweth certeyn
Of what mater we be made and formed/
He remembzeth/ we are but dust and ashes
All of vile and slympe earth created.

A man in his lyfe is like vnto grasse
Hys dayes are few/ & but a whyle endure/
Lyke the floure of the felde awaye he passe
Flozishing for a tyme/ but nothing sure.

For as a flour with fears wild assayled
fadeth shortly away & cometh to nought/
So dothe man of cruel death oppressed
Depart hẽce/ & vnto nothing is brought.

But the mercifull goodnes of the Lorde
Dothe continue for ever and ever/

Upon

Upon the that feare him with one accorde
And hys iustice vpo their chylders chylder.

I meane vpon such as kepe his counaunt
And do them selfs diligently applye/
To kepe hys preceptes/ & likewise do graunte
To frame their whole lyfe accordingly.

In heaue hath the Lorde a seat prepared
for him self/ both glorious and royall/
And his princelike power is so outstretched
That it raygneth & ruleth ouer all.

O prayse the Lorde all ye aungels of hys
Ye that excel bothe in strengthe and vertue/
Ye that do hys will without any mys
Ye that harken to hys voyce/ & that ensue.

O prayse the Lorde our God omnipotent
All ye hys hostes and armies supernall/
Ye seruantes of hys/ whiche alwayes are
bent

To do hys wil/ o prayse the Lord aboue all.

Yea/ all thinges that euer God created
Prayse ye the Lorde that God of myghte
and poure/

But thou o my soule/ with hart vnfayned
Looke that thou prayse the **LORDE** at
euery houre.

Give the glory to God alone.

Psal. 112.

Blessed is the man at eche season
That feareth the **LORDE** God
omnipotent,

For suche one hath all his delectation
To accomplysh the **Lordes** commaūdemēt.

His sede vpon the earth shall be mighty
Florishing aye lyke the grene olyue tree,
The generacion of the godly
Shall be blessed in euery degree.

Suche a man in hys house shall haue
alwayne

Of honour and ryches great abundaunce,
And hys righteousnes shall neuer decaye
But in all ages haue continuance.

Whan that other in darkenes do remain
Vnto the godly pleasauit/light shall wyne/
For such one dothe loue mercy to mayntain
To kyndnes & iustice/his hart he enclyne.

A good man is bent all vnto mercy
And gladly lendeth to such as haue nede,
As for his talke he ordreth discretly
So that his wordes vnto vertue do lede.

From hys place shall he neuer be moued
But alway abyde both constante & sure/
The remembraunce of the iuste & true harted
Shall for euer and euer styll endure.

The righteous shall be nothinge afrayde
Of any eueltidinges/whā they be brought/
for

For hys hart on the Lord is wholly stayde
Thereto stronge faythe / that God therein
hath wrought.

Yea, his hart is so thoroughly stabliſhed
That he wil not ſhynke in no condicion /
Untyl he ſeeth hys deſyre ſatiſſyed
On hys enemies and their deſtruccion.

God ſperſeth abrode plenteouſly
And geueth to the poore their nede to ſuſtain
Remembred therfore continually
Shal he be / & his prayſe euer remain.

The vngodly ſeynge theſe thinges / Shall
ware woode

Gnaſhe with hys teeth / & conſume away,
Yet ſhal the vngodly with all his moode
Shortely come to nought / periſh & decay.

¶ Geue the glorie to God alone.